A Sermon preach'd at the down-ſitting of the Parliament of Scotland, Jan. 1. 16^{50}_{51}. *By Mr.* Robert Dowglas *Miniſter of* Edinburgh.

Text 2 Chron. 19. ver. 6.

And ſaid to the Judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in Judgement. 7. Wherefore now, let the fear of the Lord be upon you; take heed, and do it, &c.

THeſe words (Right Honourable) are the words of a godly King, *Jehoſhaphat*; wherein he exhorteth the Judges to judge for God, and not for man. For introduction to the preſent Text, you may obſerve the time, wherein this exhortation was given to the Judges If you look upon the 8th. *chap.* there *Jehoſhaphat* was compaſſed about with his enemies, and God helped him, and made him eſcape their hands. After his return in peace to *Jeruſalem*, in the beginning of the 19th *chapt.* he improves his deliverance, by taking a care of Religion: for *he brought them back to the Lord God of their fathers*, ver. 4. and by taking care of the adminiſtration of Juſtice, *he ſet Judges in the land*, ver. 5. and in the two verſes of my text, he warnes them *To take heed what they do*; ſhew-

The pertinency of the text to the occaſion.

ing them, *That the Judgement is not theirs, but the Lords.* If you will have application of this to the preſent occaſion, it is eaſie. Our gracious King was in as eminent and imminent a danger, as *Jehoſhaphat* was, and compaſs'd about with his enemies; and the Lord helped, and delivered him out of their hands. And now after a long time of exile God hath made him return in peace to his own dominions; and I hope he will improve his deliverance, by his care to maintain the true religion; and ſeeing the fountaines of Juſtice are here ſtopt, he will have a care they may be opened, that Juſtice may run through the land. And this exhortation given by *Jehoſhaphat* to the Judges, will very well ſuit this *ſupreme* and *higheſt* court of juſtice in the land: I doubt not but it is the Kings deſire, *That ye take heed what ye do in judgement.*

ivision of the xt. Now there are four things my text holdeth forth concerning Judges. 1. What their work is; the word imports that it is, *to judge.* 2. You have the motive that ſhould preſſe and move them to judge rightly; *ye judge not for men, but for God whoſe judgement it is.* 3. Here ye have the great wheel which ſhould move their actings, and guide them therein, that they act rightly, and that is, *The fear of God*; wherefore *let the fear of the Lord be upon you.* 4. The need of deliberation in their actings, *Take heed what ye do*; repeated again; *Take heed that ye do it.* 5. There is alſo a fifth thing here, the *pattern* that Judges ſhould follow in judging; and that is *God*, whom they reſemble in their office; in theſe words, *There is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.* But this fifth may be ſpoken in one of the four, and therefore I ſhall content my ſelf with them. And though this exhortation was given to inferiour Judges, yet it may well be applyed to a Court of Parliament. I ſhall therefore ſtrive to lay theſe four before you, ſo as you may perceive them pertinent.

Work. 1. Your work is *to judge*, implyed in the name that they have of *Judges*. The word is in the *Ebrew ſhophetim*, from the verb *ſhaphat* to *judge*; which importeth to determine a caſe be-

betwixt parties, *Dent.* 1. 16. where *Moſes* chargeth the Judges to judge righteouſly between every man and his neighbour. Judges are *weighers* and *meaſurers*; they have a *line* or *rule*, that they meaſure by. God in the Scripture taketh much notice of *falſe weights and meaſures*. See *Micah* 6. 10. And you may ſee it often in the Law alſo, and often in the Book of *Proverbs*. And there is nothing Magiſtrates of cities ſhould take more notice of than of weights and meaſures, and ſhould have a publick ſtandard in the market place, that the people be not deceived of their proviſions: and ſo ſhould Judges give juſt *weight and meaſure* in cauſes, that people be not deceived of their *rights*, *Pſ.* 75. 2. *When I receive the congregation* (ſaith the Pſalmiſt there) *I ſhall judge uprightly*. The word *uprightly* added to *judging* there, comes from *jaſhar*, which imports to *be ſtreight*, or *to keep a ſtreight courſe*, without declining to the right hand, or to the left. By all which you may take up ſhortly what your work is. It is *to weigh perſons and actions in the ballance of juſtice and equity*; *to meaſure cauſes and caſes according to the right rule of law*, and *to be ſtreight in all this*, and *decline neither to the right hand*, for favour, *nor to the left hand*, for fear of men; but to *keep a ſtreight courſe between all*, to the glory of God, whoſe work it is, and the benefit of the people you are ſet over: So much for the firſt.

2. You have the motive, the preſſing motive, whereupon you muſt judge right; *you judge not for man, but for God*. The meaning is not, that you ſhould not *ſenſe your Court in the name and authority of the King*, but that notwithſtanding of this, Judges moſt *properly*, and *principally* judge for God, having a ſtamp of divine authority put upon them as *Gods deputies*. And ſo it is ſaid, *That God is with you in the judgement*; he ſees what you do, and if you do right, that this right judgement is his: but if not, he will not own it, but will one day judge you your ſelves for it. 2. *The motive.*

The Text being plain, I ſhall draw out of it theſe 4. Doctrines; which as they belong to inferiour Judges, ſo much more to the ſupreme Magiſtrate, and to ſupremeſt courts and Judges under him. *Doctrines.*

Doctrine 1. 1. That Magistracy is the ordinance of God, for they who judge for God, are Gods deputies; and Gods deputies are appointed, and ordained by himself. This is a truth so cleer in Scripture, that it need not be much insisted upon to be proved. *Rom.* 13. *The powers are ordained of God*; and to resist them, is to resist the ordinance of God. This condemneth first *Anabaptists*, who deny it to be a divine ordinance. It condemneth also the blasphemous *Quakers*, the railers at, and revilers of Magistracy, and despisers of dignity, and dominion. And thirdly, *Fifth-monarchy-men*, who would have no Magistrates to rule, except *Christ*, and his *Kingdome of Saints*: but in despite of all opposers, Magistracy will be a standing ordinance to the end of the world. *Peter* in his 1 *Ep.* 2 *ch.* 13. *ver.* saith, *Submit your self to every ordinance of man*, but *for the Lords sake*; for though the words seem to make Magistracy an *ordinance of man*, and *not of God* contrary to the doctrine delivered; yet his last words of the citation make it plainly *an ordinance of the Lord*, as to be *submitted to for his sake*; that is, because he hath *appointed* and *commanded* it: and yet he calls it *an ordinance of man* too; because it is such an ordinance of God, as is instituted by him, to be exerci ed *by men*, *among men*, and *about man's*, or *humane affaires*, and in an *humane way*, that is, by *bodily coercion*, or *coactive* by the *sword*; and not *immediately* and *firstly spiritual* and *divine*, or by the *word*.

Objection.

Question answer'd. This answers and determines that question, which hath been moved; *In whom the Royal power*, (or power of other supreme Magistrates) *is originally?* To wit, *in God*, and *not in the people*; though conveyed and derived from *God* to the *man*, *Judge* or *King*, with the consent and agreement of the people. *Paul* makes it to be originally in God; and *Peter* denies it not, but insinuates the same, when he will have it *submitted to for the Lords sake*; but adds withall, that its derivation from God to man, is *by men*, or *the people*, and so is *virtually* in them also, as the means of conveying it; and that it is *for men*, and *about men*, that is the *peoples good*, in a peculiar way, and not in so peculiar a way a- [illegible] of God.

2. You

2. You have this doctrine; That Magistrates, who judge for God, *are sacred persons*; and that *their judgement* (being Gods judgement, and righteous) *is sacred*. Yea, I find these 5. or 6. things sacred *in them, and about them*. 1. Their meeting together is sacred, *Ps.* 82. 1. *God stands in the assembly of the mighty*, or *the mighty Gods*; for so the word for Judges there signifieth *mighty gods*; and therefore the assembly of Judges is the assembly of *gods*, of *mighty gods*; and therefore sacred. 2. Their *persons* are sacred for the same reason, because they are *gods*, yea *mighty gods*; that that is, *gods by office*, and *representers* of the great God, by way of *might* especially, and *force*; that is, *Gods deputies*, of *force*, or of the *sword*. 3. Their judgement is sacred. *Deut.* 1. 17. it is said, *The judgement is the Lords*; and in the *Prov. A divine sentence is in the mouth of the King*. 4. Their *benches*, *thrones*, or *seats* of Justice (for *bench* and *throne* both signifie *seats*) are sacred for the same reason, because their throne is *the Lords throne*, and is often so called: so *Revel.* 4. 4. and round about *the throne* were 24 *seats*; that is, in the Original, 24 *thrones*; and upon these 24 *thrones* sate the 24 *Elders*; so *Revel.* 3. 21. the *throne* of the *overcomer* is the *throne* of Christ, and of his Father; and 20. 4. where it is given to *exercise judgement*, there *thrones* are also given to sit upon; that is, *benches* of justice and judgement. 5. Lawyers also are in some sort sacred, who plead at their bar, or before their *thrones*. These are (in the entrance of the Civil Law) called *sacerdotes justitiæ*, which all know to signifie *sacred givers*, or *offerers* of *sacred things*; that is, *priests*; they being a sort of priests to *Justice*, which is a *divine attribute*; and are admitted to serve in her Courts, as ministers, *sacramento*, or *juramento Dei*, with an *oath of God* laid upon them. And this holdeth more in the Judges themselves too. 6 The people whom they judge are *sacred*; yea, they are called *holy*, *Psal.* 75. 2. where the word for the congregation of the people, is *mogned* as also 82 *Psal.* begin. which signifieth an *holy meeting* an holy congregation. From every one of these something may profitably be observed. 1. If the meeting of a Court of Justice-

2 *Doctrine.*

Observa. 1 these.

ſtice be *ſacred*, the eſtimation of it would be raiſed to an higher rate than the vulgar people commonly put upon it. They call it, (and perhaps think it in a wrong way) a *prophane* Court; but the Spirit of God calleth it an *holy* Court; and yet for diſtinction ſake, from more ſpiritual, if in a right notion, it may be called *prophane*, that is, worldly, ſecular, humane or *carnal*, as Scripture alſo ſometimes in a good ſenſe phraſeth *humane* and bodily things. 2. If Magiſtrates perſons be ſacred, as they are *Gods Deputies*, and are called *gods*, how great an impiety is it to violate their perſons, as they are thus *Gods deputies* and *ſacred*? The Perſon of an Ambaſſadour is inviolable, becauſe the repreſenter of Magiſtrates; how much more themſelves? *Davids* heart ſmote him for cutting off the lap of *Sauls* garment: but this age hath produc'd ſuch monſters, as without ſuch fear have deſtroy'd Kings, and Kingdomes. 3, and 4. If the judgement of Magiſtrates be ſacred, and their ſeats of Juſtice ſacred, their *juſt ſentences* ſhould be in great reſpect, and obeyed by Subjects. 5. Lawyers and advocates, becauſe they are ſacred alſo, ſhould remember the Judges Benches to be gods thrones, to be his *altars of Juſtice*, at which they muſt not therefore ſacrifice to *injuſtice*, nor with polluted and unjuſt either tongues or hands: and much more the Judges themſelves, who are the ſuperiour *Prieſts* of juſtice, as Lawyers are the inferiour; or if you will, rather the *Levites* only of Juſtice, yet ſacred too, as *Levites* were in compariſon to others. 6. But yet if the people too, that are judged, be *ſacred* in their own manner and meaſure, and are *an holy congregation*, the *congregation of the Lord* alſo, and the *Lords people*, having his impreſſe and ſtamp on them, his mark of propriety, remember what *Nazianzen* ſaith to the Magiſtrate; *Thou art the image of God*, and *they with whom thou dealeſt, bear the image of God alſo, &c.* And to cloſe this, I look upon your ſervice, and what you are about, as a *ſacred ſervice*: for *to do juſtice and judgement is more acceptable then ſacrifice Prov.* 21. 3.

W. The third Doctrine is, If Magiſtrates judge for God, as Gods

Gods deputies, then *ſubjection and obedience ſhould be yielded to them.* The Scripture is full and clear in this, *Rom.* 13. where obedience to Magiſtracie is exprcſt, as to the ordinance of God; and there are three particulars implyed there. 1. There are none exempted from that obedience; let the *Papiſts* plead what they will, for an immunity to their Clergie, it is directly contrary to that text; *let every ſoul be ſubject to ſuperior powers.* 2. No Magiſtrate is excluded here from having this ſubjection due to him in his own meaſure, that hath but lawful authoritie, be he otherwiſe *good* or *bad*, *orthodox*, or *not*, *ſupreme* or *ſubordinate.* It is, I grant, a good requiſite in a Magiſtrate, to be both *good* and *orthodox*; yet if he be not, *ſubjection* and *obedience* is not to be withdrawn from him upon that account. As *Peter* ſpeaks to ſervants (1 *Pet.* 2. 18.) *Servants be ſubject to your maſters, with all fear; not only to the good and gentle, but alſo to the froward*; the ſame may be ſaid to ſubjects; *be ſubject to your King*, to your Magiſtrates, ſupreme or ſubordinate, whether good or froward. 3. There is obedience to be given to their *lawful commands*: and here falleth in that *Queſtion, Whether obedience ſhould be given to their unlawful commands?* That I may briefly clear this to you; Divines have a diſtinction of *ſubjection* and *obedience*; *Subjection* is larger, as the *genus*, that comprehends *Obedience*, as a *ſpecies* under it; and the other *ſpecies*, by moſt is called by the name of its *genus*, *ſubjection* only, as wanting a proper enough name of its own; though others for perſpicuity ſake, call that *active obedience*, which we call *obedience only*; and the other *ſpecies*, *paſſive obedience*, which we call *ſubjection*, by the name of the *genus*. *Subjection* then, or *paſſive obedience*, as others phraſe it, looks to the *authority* of the Magiſtrate eſpecially, whether the command be *lawfull or unlawful*, and ſo is *not to be denied to the authority of the civil Magiſtrate.* And from this I may reſolve that other *Queſtion, How far humane lawes oblige the conſcience?* And for anſwer, take theſe three briefly. 1. Humane lawes made by them that have power to make them, do oblige to *ſubjection* to the *authority*, though not always to *obedience*;

Queſt. *Anſw.*

Queſt. *Anſw.*

ence; as when the things commended are unlawful, by a ſuperiour law of God, or nature: yet even then, *ſubjection* is due to the authority, and it is not lawful for *private ſubjects* to reſiſt with armes or violence, the power of the civil Magiſtrate: but if the command, or law be unjuſt and unlawful, by a ſuperiour and higher law, *obedience* may be denied. Take an example in *Dan.* 3. of the three *Children*, as they are commonly called, or rather *young men*. *Nebuchadnezzar* gave out a very unlawfull command, to worſhip his golden image, Theſe 3 godly youths did not refuſe *ſubjection to the authority* of the Magiſtrate, but only *obedience to the unlawful command*; they would not worſhip the image, but they yielded their perſons to the Magiſtrates diſpoſal. But 2. This will not ſatisfie the conſcience of a true Chriſtian ſubject, to give ſubjection only, but alſo *for conſcience ſake* he muſt give *obedience* to all the lawful commands of the Magiſtrate. And here is the difference again between a *lawful Magiſtrate* and an *Uſurper*: becauſe to an *Uſurper* we owe neither ſubjection to his *authority*, which is *none*, or *null*: nor obedience to his commands, though otherwiſe juſt; becauſe they are *à non habente poteſtatem*, from one that hath no right to give out ſuch commands. If for other cauſes, we obey, as for ſhunning confuſion of all, and waiting for better times and meanes, than at that time can be had; that *obedience* comes upon another account, and from that *ſupreme law*, *Salus populi*, and ſome other the like. Therefore learned Divines on that 13 *Rom.* underſtand not the *power* of natural or phyſical *might*, which may be in *robbers* and *uſurpers*, but of *moral power* or *right*, which is in lawful Magiſtrates, and is ordained of God. There is a vaſt difference between ſubmiſſion to a lawful Magiſtrate and an Uſurper: the one ought to be voluntary, chearful, and for conſcience ſake; but the other in all *loyal* and *honeſt men* is involuntary and conſtrain'd, like to a ſubmiſſion to the *plague*, as a *rod* of Gods *unavoidable* providence, and all-ruling hand. 3. If a ſubject cannot *obey* the Magiſtrates command without ſin, then he ſhould ſatisfie himſelf with *ſubjection* to his authority; if he

he cannot give *active obedience*, (as others speak) he should give *passive*; and that is alwayes necessary for private subjects, or in most cases at least; in some cases they may flee if they can; and *David* did not yield his person to *Sauls authority*, to dispose of it as he would, and yet did not sin in so doing: but *obedience* is not alwayes so *necessary*; Yea, if the command be unlawful, it is necessary not to obey, because no man is obliged in conscience to sin against *God*, by obeying *man*, but is bound to the contrary, rather to obey *God* than *men*; as may be seen by the Apostles, *Act.* 4. 19. They appeared indeed before the *Counsel*, and yielded subjection to the authority; but they commanding them *not to preach in the name of Christ*, they obeyed not, upon that known ground; *It is better to obey God than man.* And thus I hope both the Questions are sufficiently cleared, as far as is fitting to this occasion.

The 4th Doctrine is, If the Magistrate judge for God, *he must not be excluded from having a power about the affaires of God.* It is true, when the *affaires* of *God* are distinguished from the *affaires* of *the King*, he hath not power about both in the *same way.* And this takes in *that Question, What power the civil Magistrate hath in affaires ecclesiastick*, or *of the Church?* For clearing of which, I shall briefly give that which soundest Divines resolve about this same question in other words, *What power the civil Magistrate hath in matters spiritual?* There is therefore a twofold *ecclesiastick*, or *spiritual power*; the one *objectively* only such; the other both *objectively* and *subjectively*, or *formally* also. The first is not denyed the civil Magistrate, whether about *ecclesiastick* and *spiritual persons* or *affaires*; but the second is. A power *objectively* ecclesiastick only, is the civil power it self of the Magistrates office, exercised by *the sword*, and in a *coactive*, or *coercive* manner only, about the *Church*, or *ecclesiastick* and *spiritual persons* or *affaires*, as they *are*, or may become the *object* of this power, which *subjectively* or *formally* as *subjected* in the Magistrate, is only *civil*, and *bodily* by the *sword* not *spiritual*, *ecclesiastick*, or by *the word*. A power *formally ecclesiastick*, and *subjectively spiritual*, is not only so

Doct. 4.

Quest.

Ans.

in regard of the *object* of its exercise (the *church*, and *church affaires*, or *persons*, in which regard it is also *ecclesiastick*, or a *church-power* and *inspection* as the other was) but in regard of the *manner*, and *forme* of exercising it especially, which is *ecclesiastick* only, and *subjected in the church*, as as her *formal* and *proper* accident; and more *spiritual* than the other, as principally conversant about the *spirits*, or *consciences* of men, and in a *way* also *spiritual*, and suitable to the *Spirit* or conscience; the *word* only, or *sword* of the Spirit, and not *bodily*, *coercive*, or *using* force of a material *sword*. This ecclesiastick way the civil Magistrate claimeth not, or ought not to claim. For making this yet plainer to you, you may see here three things in ecclesiastick affaires, that *Jehoshaphat* takes.

1. A care of Religion, *v.*4. *He brought the people back to the Lord God of their fathers.* When they had faln from the true religion to false, and into Idolatry, he brought them back to the true worship of God again. But how? In a magistratical way certainly, and by *imperial commands* of penal Laws, & execution of them; by proclamations, edicts, acts of Counsel, Parliament or Sanhedrim, *&c.* and not in a *Priestly* or *Levitical* way. And thus to do is no doubt incumbent to the true Christian Magistrate, as well as to *Jehoshaphat*, *to have a care of the true Christian Religion, as it is established in his dominions, according to the word of God*; and if there be any *defection* from it, or *defect* in it, it lyeth *in him*, and *on him*, to reform them, and bring the *people and priests* both back to the first pure and *standard-form*, as *Jehoshaphat* did here, and other godly Kings of *Judah*.

2. *Jehoshaphat* hath a care (*ver.*8.) to appoint Levites in places where they should be; not that he *ordained* Levites, (they were ordained of God, and a regular way of their *succession* established) or made Levites of whomsoever he pleased; that was a part of *Jeroboam*'s fault and folly, for which he and his posterity were rooted out: the civil Magistrate could do no such thing; he might make no *new officer* in the Church, or order the old otherwise than God had appointed: but *Jehoshaphats* care was here, that the people in no place of his domi-

dominions requiſit, ſhould want *fit teachers*, and *ſpiritual* governours, ſuch as God himſelf had appointed. And ſo unqueſtionably it is the duty of the Chriſtian Magiſtrate, to take care, that all places within his dominions, may be ſerved ſufficiently with *godly* and *able* Miniſters, ſuch, and in ſuch a way, as God in his word hath appointed; and to have a care that maintenance be provided for them, or that that which was theirs by *divine right*, may be brought back to the right owners, and all contrary abuſes removed; that they may ſerve with chearfulneſſe, and without diſtraction in the work of the Lord, having their family and relations, (for whom they are bound to provide) ſufficiently furniſhed with what is *neceſſary* and *honeſt* in the ſight of all, that they lye not under the reproach and reproof of the *Apoſtle*, 1 *Tim.* 5. 1. as too often it is, to the great *ſcandal* of the Goſpel, and unſpeakable diſgrace of our ages and times. 3. *Jehoſhaphat* in the 9th verſe hath a 3.
care, that Miniſters do their duty; *he chargeth them in the fear of the Lord, to do their work faithfully, and with a perfect heart.* And ſo undoubtedly the Chriſtian Magiſtrate may very well do now; and charge negligent miniſters to be diligent in their calling, and to buſie themſelves with their own work, that is proper to their charge; and warn them, that they go not without the bounds of the ſame, or meddle with things that belong not thereto. All theſe you ſee *Iehoſhaphat* taketh a care of here, & that very laudably.

Other things we ſhall adde, which are alſo clear in Scripture. 4ly. Therefore Chriſtian Magiſtrates may take order with them that are *ſeditious*, with *ſchiſmatical* and 4.
heretical perſons, that trouble the peace of the Church; but civilly only, that is by his *coercive power*; or temporal, bodily, or pecuniary mulcts and puniſhments, ſuppreſſe both. It is for this end, that he is *the miniſter of God, for the puniſhment of evil doers*, and that as well in the Church, as in the Commonwealth, where both are materially one eſpecially, and diſorder proceeds to the diſturbance of *quiet, godlineſſe*, and *honeſty*; which to preſerve, is his end, and for which he beares the ſword, and not in vain. 5. Whate- 5.

ver power the Kirk hath in it ſelf to convene Synods and Aſſemblies, yet for all that the Chriſtian Magiſtrate may alſo call Synods, for the determining of controverſies that ariſe in the Kirk, and for healing of rents and ſchiſmes, and may *charge* them, yea take them ſworn to determine all according to the word of God, to the uttermoſt of their power, and to lay aſide all ſelf ends, intereſts, and partialities; and in many caſes not only may, but ought to do thus, and charge on them (as a heathen King did) *whatſoever is commanded by the God of heaven.* Ezra 7. 23. This is the power *eccleſiaſtick*, or *ſpiritual* objectively, which the Magiſtrate hath.

As for the Eccleſiaſtick, or Spiritual power, *formally* ſo called, it belongeth to the miniſters of the Church; as the *authoritative* and *official* preaching of the word; the adminiſtration of the Sacraments, the determination of controverſies authoritatively, according to the word of God, and from it; the ordination, and depoſition of miniſters; the exerciſe of the Keyes of the Kirk, and eccleſiaſtick diſcipline; the appointing of rules, or making canons for order, and decencie, in and about Church matters, 1 *Cor.* 14. laſt. Now all theſe in an eccleſiaſtick way, being the *formal acts*, and exerciſe of an eccleſiaſtick power *formally* taken, belong only to the miniſtry, and Church-officers *properly* and truly ſo called, and *not to the magiſtrate*; to wit, to do the things themſelves; but only to have *a magiſtratical inſpection* about them, and over them, as they are a part of the *object* of his coercive power, to ſee that they be rightly and well done. This by *Conſtantines diſtinction*, and *confeſſion* in that famous Synod at *Nice*, is clear to have been *the received*, and *acknowledged judgement*, both of *Kirk* and *Commonwealth*, a ſound and *orthodox magiſtrate* of that time. *I am Biſhop of things without, and ye are Biſhops of things within the Church*, ſaith he: the *inſpection* τῶν ἐκτὸς ἐκκλησίας, of things *without*, and *about the Church*, belong'd to him; and the *inſpection* τῶν ἐντὸς τῆς ἐκκλησίας, he aſcribes to the *Biſhops, or Miniſters*; as he could not well do otherwiſe, the inſpection he ſpoke of, being that from which they had

had both their *name* and *charge* of *inſpectors*, or *Biſhops*.

For this, it is conſiderable (whatever is ſaid to the contrary) that *Jehoſhaphat* maketh a difference *of diſtinct* Judicatories, in the laſt verſe of this chapt. where he ſpeaks of rulers of the houſe of *Judah*, for matters of the *King*; and rulers in the *matters of God*. The reaſons of this are, 1. Becauſe as the Magiſtrate hath only the inſpection of *things without*, or *externals*, ſo his *weapon*, & means of his work, the *ſword* that is given him, can only reach the *outward man*, not the *inner man* of the conſcience and ſpirit; he can only kill the *body*, but neither kill the ſoul, nor throw *both body and ſoul* into Hell fire. But the Miniſters work is chiefly, and only almoſt, or in compariſon, about the *inner man* of the ſpirit, or ſoul; his weapon alſo ſpiritual, and not *carnal*, or *bodily*, the *Word*, 2 *Cor.* 10. 3, 4, 5. *Heb.* 4. 12, 13. 2 *Cor.* 2. 14, 15, 16. *Matth* 16. 19. and 18. 18. *Joh.* 20. 22, 23. and ſo about all theſe others, that the Magiſtrates power cannot reach by his office, directly at leaſt, and immediately, as the miniſters doth, but more indirectly and remotely, and by meanes of the body, and bodily things only, 2. Therefore the Miniſters inſpection concerning religion, and religious, and Church-affaires, perſons, and matters, is more *purely ſpiritual*, and more about *ſpiritual things*, and more nearly about the *Spirit*, and in a *ſpiritual manner*, than the Magiſtrates inſpection, which is more corporal, bodily, or carnal, outward, remote from the *ſpirit*, and therefore more remotely only and *improperly* ſpiritual, than the other. 3. The Magiſtrates inſpection is not only of all things under his *civil dominion*, but alſo *with dominion*, and as he hath *dominion* of life and death, according to law, and ſhould uſe it with meanes, and in manner ſuitable to that end, the *ſword*, whoſe power is coercive, and *properly Empire* or *Dominion*. But the adminiſtration *formally* eccleſiaſtical, is no *empire* or *dominion* properly, but a *ſervice*; not *imperium*, but *miniſterium*, under their only head and maſter in this line, Jeſus Chriſt. And though the Magiſtrate be but a *miniſter* of God alſo, yet he is ſo a

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miniſter to God, as that he hath a *magiſterie*, or *maſterſhip* and *dominion* over his ſubjects, but regulated by law; which miniſters of the Church have not. The Magiſtrate is a miniſter of *the law*, and of *death corporal* by the law, as it ſtands in force ſtill to condemne, by its perpetual, and univerſal juſtice, and equity of judicials, ſtreaming from the higher morals, and as conjoyned with the Goſpel, like a Schoolmaſter to drive to Chriſt, or take away and remove certain offenders, for conſervation of humane ſociety and order, *Rom* 3. 19. and 13. 3, 4. 1 *Tim.* 1. 9, 10. 1 *Cor.* 3. 7, 9. 1 *Tim.* 2. 2, 3. But he is no miniſter of the Goſpel, nor is ever named among them in Scripture, ſaving as far as the law is ſubſervient to, and conjoyned with the Goſpel in a coactive way; which will inferre it *objectively* only. Contrarily, the miniſters of the Church, are miniſters of the Goſpel chiefly, and of the law only as *ſpiritually* ſubſervient to it, not as *coactively*.

The Kings of *Judah* were never quarrell'd with for medling with matters of Religion, in this civil and objective way. but when they intruded upon matters *meerly*, and *formally* Eccleſiaſtick, to perform duties not that way competent to them, but only to the officers of the Church, they were ſeverely cenſured both by God, and good men, as may appear by *Uzziah*, 2 *Chron.* 16. when he ver. 16. would burn incenſe in the temple to the Lord, which belong'd only to the *Prieſt*, and not to a *Levit*, much leſſe to any that was neither, nor yet any extraordinary prophet; he is ſeverely dealt with, as an heinous tranſgreſſor; ſo that the like upon a good King, and a good man both, is not to be found in all the Scripture again, with Gods ſo ſignal and miraculous approbation. I believe ſo much is here cleared, and granted to be the Chriſtian Magiſtrates, as none that is orthodox can deſire more: nor for any thing that I read, do I find that all Epiſcopal men have gone ſo great a length. And certainly (it would be conſidered) any power that the Chriſtian Magiſtrate hath in eccleſiaſtical matters, cannot be *deſtructive*, yea nor *diminutive* of the power of the Kirk; but *cumulative*, *augmentative*, or *auxiliative* of

of it, it may well be, and *ſhould* alſo be by the word of God; becauſe the Chriſtian Magiſtrate ought to employ all his power for advancing of Chriſts ordinances, and not for clogging, manacling, or hindring of any of them: and how abſurd were it, that by becoming a Chriſtian, he ſhould put the Church in a worſe caſe, than if he had not become Chriſtian? for it is certain that Chriſt ſo provided for his Church, by meanes *intrinſecal* to her ſelf, and *formally* her own, that for her government as a Church, ſhe needed not to depend upon the Princes of this world; being her ſelf a *Kingdome* as it were, of another world, and of a *new world* of Chriſts making, 1 *Cor.* 2. 5. 10, 11, 12. *Joh.* 18. 36, 37. 1 *Tim.* 6. 13. 2 *Cor.* 5. 17. *John* 3. 3, 5. *Revel.* 21. 5. But the Chriſtian Magiſtrate by his countenancing and ratifying the lawes, and *liberties* of the Kirk, and by adding his *civil ſanction* to her canons and orders, when, and where it is expedient, and is humbly deſired by her, doth no doubt much ſtrengthen her hands in the diſcharge of her officers duties, eſpecially of *diſcipline*; and this is to cumulate her power with his, and to ſerve Chriſt, not only as a Chriſtian, but by virtue of Chriſtianity, to ſerve him *as a Chriſtian King*, and as a Chriſtian magiſtrate; and to make magiſtracy it ſelf ſerviceable to him and his Goſpel, even as the *law* and the *magiſtrate* were both by inſtitution conjoyned to the Goſpel, & to its affairs, for this end. 1 *Tim.* 2. 2. with 1. 8, 9, 10. And thus indeed the Kings of the earth *do bring their glory and honour into the new Hieruſalem*, *Rev.* 21. 24.

I have held forth theſe things at this time, that it may be ſeen, *what our doctrine gives to the civil magiſtrate*, and to ſtop the mouths of all theſe, who calumniate us and our doctrine herein. For as ſome men have ended heretofore, ſo they begin again: they ended with calumnies and reproaches of *Presbyterians*, and have caſt aſperſions upon our Church, as if we did not give the civil *Magiſtrate* his *due*. But both our *doctrine* and *practiſe* have given evidenter proof to the world of our loyalty, than theirs have. For where were theſe mens tongues and pens, yea, and hands too, all theſe times under the tyranny of the uſur-

ſurpers? Not a word from them then, when faithful miniſters *here*, were holding up the true intereſt of a King, in the very face of the uſurpers themſelves. But now, after this gracious revolution, and bleſſed peace, men will creep out of their holes again, and caſt fire balls of contention, and ſlander faithfuller and honeſter men than themſelves. There are two things I could never love; one, in the time of outing of our King, for men *either to ſpeak* or *do*, that which might ſtrengthen the hands of the uſurpers: the other, that after we have now a ſetled peace, men again ſhould move tickliſh queſtions, which it is neither *ſafe*, nor *prudent*, to be buſie with; and it ſpeaks more malice and malignity of corrupt minds and ends, than ſober reaſon, and unprejudicat ſound-mindedneſſe: and railing being their beſt arguments, they are to be left to vent their own folly. 2 *Tim.* 3. 9. or to have the anſwer that *Michael* gave to *Sathan*, *Jud.* 9. *Zech.* 3. 2.

This Doctrine delivered about Magiſtracie, is according to the word of God, and our Confeſſion of Faith. I ſhall
Uſes 1. give you three uſes of it. 1. If the Magiſtrates judge for God, they ſhould conſider, that they are Gods deputies, and therefore ſhould ſtrive to reſemble God, by ſhunning the 3. vices held forth in the text: there is *no iniquity with him*, nor *reſpect of perſons*, nor *taking of gifts*. 1. Seeing you are *gods*, that is, *vice-gods* by office, ſtrive to be like him in nature holy, as your father that is in heaven is holy; made *partakers of the divine nature*; looking on, and ſeeing ſin as God ſees it, who is of *purer eyes* than to behold iniquity, to wit, with approbation. 2. Not looking upon externals, as riches, honour, and ſuch like, in the parties judged. There is *no reſpect of perſons with him*, neither ſhould there be any with you, to regard, or prefer any, for riches, honour, favour, kindred, acquaintance, &c. but to *weigh cauſes*, and to judge righteouſly and impartially, the poor as well as the rich &c. 3. Nor to look at gifts, for they blind the eyes of the wiſe. This I inſiſt not on, as leſſe belonging to you, than to inferiour judges, or judicatories; but in ſo far, as you eying your ſelf-intereſts, you may thereby wrong the

the publick, or any others. Being Judges for God, you ſhould not judge to pleaſe Men, nor to diſpleaſe God; ſeeing you may pleaſe God beſt by not wronging of Men; and the intereſts both of God and Man may conſiſt well together, if they be rightly managed, and that of Mans duely ſubordinated to God.

The Second Uſe is from that, *God is with you in judgement.* If ſo, then he is looking on you, what you doe, he ſeeth all your waies, *Prov.* 5 21. *the waies of man are before the eyes of the Lord, and he pondereth all his goings.* He not only ſeeth your practiſes, but your principles, upon which you act; he ſeeth all your Aims, and your Deſignes. *All things are Naked and open before the eyes of him with whom we have to doe, Heb.* 4. 7. yea, all your contrivings in the dark, and counſels in ſecret, are ſeen to him, *Pſal.* 139. 12. *the darkneſſe hideth not from thee, but the night ſhineth as the day; the darkneſſe and the light are both alike to thee,* ſaith King *David* there. *Uſes* 2.

The third Uſe is from that, *The Lord is with you.* It may be your encouragement, and the peoples comfort; your encouragement in that he is with you, for your help. It will not be enough for you, to have his eyes upon you as an Obſerver of your waies, whether good or bad, but labour rather to have them on you, as Approvers of your way, that this may move you to do that, which is right in his ſight; and then for his help, take his promiſe for it, 2 *Chron.* 15. 2. *The Lord is with you, while you be with him, and if you ſeek him, he will be found of you.* It is alſo for the peoples comfort that he is with you in Judgement; for it is a remedy againſt their fears that they may have, of things going wrong. *He who hath the heart of Kings in his hands, to turn them as the River of Waters, Prov.* 21. 1 hath alſo your hearts in the ſame hands. What ever Channel you may run in, may God bring you to run in a Channel that may be for his Glory, and the good of his people. *Uſes* 3.

The Third Thing held forth in the Text is the great Wheal, which ſhould move you in all your actings, and that is, *the fear of the Lord upon you.* Leſt I be prevented by time *The third thing in the Text.*

time I ſhall be ſhort in this; and therefore take theſe 4 or Five only as a ſhort view. 1. This fear of God will have ſuch influence upon your actings, that it will make them lively; there is a great differenee betwixt things that move by Art, and ſuch as move by Nature; the motion of the firſt being Artificial is but inconſtant, but of the other, the more natural the more conſtant; for example, between the motion of a Clock that moves by wheels and poiſes, and the motion of a living Creature from an internal principle of life; when the poiſes runs out, they are at a ſtand, and their motion ceaſeth without hope, or help from themſelves; but what moveth by inward and natural principle, as it ceaſeth motion of its ſelf, ſo it begins it again of its ſelf as it liſteth. So Judges moving and acting more artificially then naturally and lively, act but hypocritically, and upon external reſpects, and differ much from ſuch as act from an inward principle of the fear of God, which gives another ſort of life to their motion, then they would otherwaies have, and makes them conſtant and bent in their actings for God. 1. Let therefore the fear of God give influence to your motions, and that will make them not only acceptable to God, and profitable to Men, but will make them readily and conſtantly ſuch. 2. This fear of God is a chief requiſit in a Magiſtrate, and a qualification of him, preſſed in the word of God, *Exod.* 18. 21. *Jethro* gives his advice to *Moſes*, for providing of Magiſtrates, to look out able Men *fearing God &c.* 3. Yea, the fear of God is the diſtinguiſhing Character of a juſt Judge, from an unjuſt, *Luk* 18. 4. *the unjuſt Judge is one, that neither feareth God, nor regardeth man.* 4. The fear of God is the beſt diſcerner of what is due to God, and what is due to a King, 1 *Pet.* 2. 17. *Fear God and Honour the King*; None will ever honour the King rightly, but ſuch as fear God aright, as that text plainly inſinuates. 5. The fear of God ſhould be the great mover of al the actings of Judges upon the bench; and it hath this five fold vertue in it, which may ſerve for Application and Uſe. 1. When you look upon duty, it hath a ſtirring & incouraging vertue to the

the performance thereof, notwithſtanding of difficulties, that might otherwiſe hinder. 1 *King.* 18. begin. Good *Obadiah* in a difficile time was kind to the Prophets of the Lord; and that which ſtirred him to it, was, *that he feared God.* 2. If you look to the evil, you may be tempted to commit in your judgeing, the fear of God hath a reſtraining and a deterring vertue to keep you from it. *Job* was a King, as ſome think; at leaſt a Judge; and of him, *cap.* 1. 8. it is ſaid, *he feared God*, and departed from evil. Why *departed from evil?* he feared God. 3. When any Queſtion falls between the commands of God, and the command of a *King*, and their commands are contrary; then the fear of God giveth both a *diſcerning*, and a daring vertue what to doe. *Exod.* 1. 16. *Pharaoh* commanded the Midwives to kill the male Children; but though *Women*, they would not obey that command; and that becauſe as the Text ſaith, *They feared God.* But did they not fear the King too? yea, and that ſomewhat too much, becauſe for fear of their Life, they *Lyed* to him; but notwithſtanding this weakneſſe, yet becauſe they *feared God* more then the King, and preferred Gods command to his, though with the hazard of their Life; for this they are praiſed and rewarded, and the other not taken notice of. 4. When any is tempted by opportunity caſt in his hand, to be avenged on ſuch as wrong'd him, the fear of God hath a pacifying vertue, and a forgiving. So *Joſeph* had opportunity to have been avenged on his brethren; yet he intimates to them, *Gen.* 42. 18. that they needed not be afraid of that, and why? *I fear God*, ſaith he. 5. When after debates, you come to Parliamentary Concluſions, which are to be Laws, that you make, let the fear of God command and ſway you to that which is right. So much for the Third point of my Text.

The Fourth and laſt thing held forth in it, is the warning, *Take heed what you do*; and that redoubled; *Take heed that ye do it*; that is, that ye, *Judge for the Lord*, not againſt him, nor otherwiſe, then he would have you, and directs by his word; ſeeing you are his Deputies. So may *The fourth thing of the Text.*

I juſtly ſay to you at this time; you are about weighty matters, and have great need of deliberation, if ever any Parliament had, you have, who are now ſet down after ſo many Confuſions and ſtrange Revolutions of time. Therefore take heed what ye doe, and take with ye warning, and I ſhall lay it before you in theſe three Reſpects, wherein you had need to doe ſo. 1. In reference to things paſt. 2. To things committed to your preſent care and truſt. 3. Not only, to theſe, and your ſelves, and whom you repreſent in the foreſaid reſpects, but alſo for future Ages, and to your poſterity.

1. Looking upon things paſt, I ſhall lay before you theſe Six, that you have need to take heed to. 1. That as there are Myſteries in Divinity, ſo there are alſo Myſteries of *State*, ſuch as the Prerogative Royal, the Priviledges of Parliaments, and the Liberties of the People. Theſe have been too much div'd into and debated; eſpecially the Royal Prerogative, which I ever held ſafer to be left without debate, then expoſed to the incoveniences thereof. and wiſh hereafter that *State Myſteries* may be lockt up in a Cabinet of State fit for them, as things ſacred, and not eaſily to be brought under debate, much leſſe of the Vulgar. The Law of the Kingdome (what ever that was) after once publication, at the firſt ſetling of Royaltie in *Iſrael*, was laid up by the Ark.

2. Take heed how you diſtinguiſh times; they that diſtinguiſh well, judge well. It is an old diſtinction, *Aliter tempore belli, aliter tempore pacis:* diſtinguiſh the time of War, from the time of Peace. Many things fall out in a time of War (eſpecially a civil War) which would be abſurd in a time of Peace. In every civil War there are parties who ſpeak and do theſe things for mutual defence and juſtification, which would ſeem very irrational in time of Peace; many things have been condeſcended to by men of greateſt loyalty, to prevent things that might prove hurtful to the *State*, which would not in time of quiet: and now in peace to queſtion theſe things as evidences of diſloyalty, were to wrong both intentions and practiſes of good

good Subjects, whose honesty hath been evidenced by their constant practises for Authority, even to the full latitude of rights due thereto. It will not be seasonable in time of peace to rake up all these.

3. Take heed what you do in reference to *extraordinary facts*, which are no rules for ordinary practise, and yet universall have been (lesse or more) in all reformed Kirks, in their bringing back from *Popery* to the true Religion. I shall instance in one, the calling of the reformed Ministry, wherein *Papalings* universally through all the Churches, that separates from them, challenge a *Nullity*, and an interciſion, though unjustly; yet it cannot be denyed but that in the case there was something extraordinary, though the exigence of those times, that would not now be made ordinary. It will not be the looking back to a few years, but to fourscore years and more, that will serve the turn here, if you would dip into these things. Take heed, that you condemn not your noble Ancestors, whose memory is yet grateful and fragrant (to all the godly that are sufficiently *knowing*) for their zeal in the work of Reformation; and God hath blessed their Families, that this day many of their Posterities are sitting among you in Parliament. I shall further clear what I mean, by a passage out of King *James*, (acknowledged by all to be a Judicious King) in his *Basilicon doron*, 2 Book. It is well known, none speaks more against *Disorders*, *popular Tumults*, and *Insurrections*, then he doth in that same place: yet mark his words. *The reformation of religion in* Scotland *was wrought extraordinarily* (or extraordinarily wrought) *by God*, Whatsoever then may be done against *Disorders*, *Insurrections*, *Tumults*, *Seditions*, and such like; take heed, that you do not reflect upon that, *which hath been extraordinary wrought by God.*

4. In looking upon things past, you would distinguish betwixt things done through *infirmity*, and things done through *Malice*, or *malignantly*. There have been many things done through infirmity, out of the heat of distemper'd zeal, and through the confusions of the times, that you

you would rather caſt a vail over, to cover them, then to expoſe their nakedneſs to the world; eſpecially, ſeeing the covering of ſuch can bring no prejudice to King or State.

5. When you look upon bypaſt wrongs done to your Perſons, or Eſtates, take heed what you doe in reſenting them. Follow rather the Apoſtles counſel, *Rom.* 12. 19. *Dearly beloved, avenge not your ſelves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay it ſaith the Lord.* And ver. 21. *Be not overcome with evill, but overcome evill with good.* I may ſay it truly, and without offence I hope, That the King hath ſuffered more wrongs, then ye all have done, in reference to his Perſon, Family, and Dominions: yet he is graciouſly pleaſed to paſſe over many and great wrongs in all theſe. It is a moſt Noble ſaying of his, and well becoming a King; *I have learn'd both to forget, and to forgive.* Take your copy by him, I know you love him: therefore learn this of him; both to *forgive and to forget.*

6. You had need to take heed what you do in reference to former *Ingagements.* There are Ingagements, that may very well be renounc'd; I may free the *Nation* of that Horrid Rebellion, that the *Uſurpers* were guilty of; for the Nation did ſtand againſt it, and did come under much miſery in oppoſition to it. Yet there are engagements, that ſome have been upon, not to be approven but Condemned. Such as. 1. Diſloyal engagements for ſuſpending of the King from the exerciſe of his Power, and from being upon the head of his Armies, till he gave ſatisfaction in ſuch and ſuch things: we have learned no ſuch doctrine. 2. There were alſo engagements renouncing the King and his Family, which though preſſed by the *Uſurpers*, and taken in the hour of tentation, yet they ought to be lamented, and mourn'd for. 3. There are uncharitable engagements, and unjuſt, which did deprive a great part of the Nation of their birth-right, which are to be reſcinded. 4. There are engagements, *Schiſmatical Engagements*, *Seditious Engagements*, renting both Church and State concerning *publick Reſolutions*, for raiſing all the Subjects

to

to defend the Land, invaded by a Forraign and an Uſurping Enemy: ſuch are alſo to be provided againſt.

5. There is yet another Engagement to be ſpoken of; and there is a great rumour among all, of the breaking of that alſo: and that is the *Covenant-engagement, the tye of the Oath of God upon us.* I doe ſpeak of this rather to diſpoſſeſſe people of their fears, and apprehenſions they have, then any way to inſinuate, that you have a purpoſe to break it. A wiſe Parliament may very well know how to ſecure their Neighbour Nation (if that be the Queſtion, and they have jealouſies of our ingering of our ſelves on them, upon that ground) by civil bonds, without medling with the ſacred tye of the Covenant. Wiſe men may diſcern betwixt two parties barely bound one to another; and two parties bound to a Third, and ſuch a Third, as that binds to. If there were no more but a ſimple league betwixt the two Nations, upon a civil intereſt, it might ſtand or fall at the arbitrement of the Nations that made it: but both being bound to a Third, and a greater party than both of them, by Oath, it cannot be diſſolved without the conſent of that *Third*: this Third is *God*, that both the Nations are bound to, who will not diſpenſe with his Covenant, made to him for ſo *neceſſary duties.* Wiſe men may well diſcern betwixt a Text, and a falſe gloſſe put upon it: and all godly and wiſe will as eaſily diſcern the nature of the Covenant, from the rebellious, ſeditious treacheries of falſe Men, and falſe Covenanters, that ſome of them have built upon it. Let the rubbiſh of ſeditions and rebellions, wherewith the Covenant hath been covered, if not buried, be thrown away, but the Covenant preſerved; and let the chaff of ſelf-intereſts, that men have had, pretending for the Covenant, but intending other things, be blown away, that the Covenant, which is good in it ſelf may be retained. *Take heed what ye do with the Oath of God.* A Learned Divine ſpeaking in Defence of that *oath*, ſaith rightly, That the Schoolmen have a Rule, received both by all *Caſuiſts*, and *Civilians*, *That a promiſſory Oath cannot be diſcharged, for any other reaſon, but for the un-*

law-

lawfulneſs of the matter. And it is agreed upon by all ſound Divines, *That an Oath cannot loſe its force upon any ground but on that which is intrinſecal to it ; i. e.* contained in the body, ſubſtance and matter of it ; and not upon *extrinſecals* and *acceſſories* to the Oath. The meaning is, that it muſt be the *ſinfulneſſe* of the *thing and matter ſworn*, that looſeth the Oath, and not extrinſecal circumſtances. Now, whatever otherways may be pretended againſt this Covenant, the *matter* of it will be found to be lawful, and made up of *neceſſary and moral duties*, whereunto we are ſo bound, *That no power on earth can looſe us.* Take heed to the two Oaths, of *Joſhua* to the *Gibeonites* ; and of *Zedekiah* to the King of *Babell:* take heed to the judgements, that follow'd the breach of them ; and take heed to the two Scriptures, that I ſhall cite to you. *Prov.* 20. 25. It is a ſnare to the man, who devoureth that which is holy, *and after Vows to make inquiry*, the Covenant is a *Vow* alſo. The other is *Eccleſ.* 5. and 6. *Suffer not thy mouth to cauſe thy fleſh to ſin*, neither ſay thou before the Angels ; *that it was an error :* wherefore ſhould God be *angry at thy voice, and deſtroy the work of thine hands ?* I exhort you in the fear of the Lord, that you doe nothing that is unneceſſary, nothing that is ſcandalous, or may involve the Nation *in further wrath from the Lord* ; and that ſo much the rather, as the *Covenant* comprehends fully, all our duties to God, and our King, being taken in the pure intention, and genuine meaning of it.

Secondly, Take heed what ye doe in reference to the things committed to your preſent care and truſt. There are 3 things here, that *Jehoſhaphat* hath a care of. 1. Religion, which belonged to the Church of the Jews. 2 Of the Laws, whereby the Commonwealth was rightly ruled. 3. Of the *Levites* and *Prieſts* for the keeping up of the true worſhip of God among them. Theſe three are alſo committed to your care, *Religion*, the *Commonwealth*, and the *Miniſtry*.

1. For Religion, thanks be to the Lord, ye have not the people to bring back to the true worſhip of God, from Idola-

idolatry as Iehosophat had, but yow haue the true religi=
:ous professiō as yet in those nations, yea the Lord hath
keept it vp vs from diverse generations: since yt great
vastatione upon Religione in England by Queen Mary,
we haue had religious princes Queen Elizabeth,
King James, and king Charles this first whatsoever o[ther]=
debaite they had concerning Church gouernment, yet they
were maintainers of the true religione yt is defenders of the
protestant faith, and for the prince we now raigneth, tho
his wicked adversaryes had him gon and driue out of Gods
in the Land of grauen images, yet God hath preserued him
all this time in the true religione & returned him vnto vs
to be a defender yrof, yr is nothing left to yow, but to
keep it as it is settled, and transmit it as yow haue re=
:ceiued it to the following generations.

2. The care of the comon wealth is comitted to yow
and yt it may faire the better with it, let Iudicatories
be opened for administratione of justice, but this I
shall pas as proper to yourselves to think on by your=
=selves, only I shall tell yow that this comon wealth
is in great distres, and hath a great need of prosent, &
pregnant help, & the magistrat hath many titles, in Scri=
:pture, but I shall only touch vpon two which are suitable
to the two fold condition of the comon wealth; first Magistrats
are physitians or healers, Isaiah 3.7. and such we haue
great need of: the Lord may say as he did Jer: 8: 22 is yr
no Balme in Gilead, is yr no physitian there; why yn is not
the health of the daughter of my people recouered; 2.
God hath given the Land physitians for their soules,
and yet are looked on as physitians for its estate; if yow heale
yr wounds, you shall carry the name of expert physitians.
The second title is pillars or supporters, Psal: 75. 3. the
comon wealth is a ruinous house and happie shall yow
be, if you repair it, if you shall be the repairers of her
breaches, Isai 58. 12. God hath called you at this time
for such aid, put to your hand, giue your help,
and keep it from Ruine. Isai: 3. 6.

3ly The ministry is comitted to yor care, they haue suffer=
=ed with the magistracie all alonge, they haue had the same
enemies, they who haue cryed down magistracie haue cryed
down the ministry also. There are not two callings mentioned

in

in all scripture that carry so immediat a stampe of divyne ordinatione, as magistracy & ministry; Seing yerfore the ministry hath suffered all alonge with magistracie, it should be yor care both to encourage them, and to provyde competent sybsistence for them, and throws, as hath been before layd out from Jehosophats example.

Objection. It will be perhaps objected here, that ministers have been rash, heady & unadvysed to authorities, & rigid in yr dealings with noblemen gentlemen, and others in the Land.

Answer. I Answer 1. The faults of some ministers can no more be cast upon the ministry, then the faults of some magistrats can be cast upon the magistracie.

2 I shall tell you qt I think of such practises as the objectione complaines of what Constantine said he would doe to ministers, much more ought the ministers to doe to the magistrat whether Supreame or subordinat he said he would cast his royall robe over the faults of ministers that they might not be seen to the stumbling of people, — much more ought ministers cast the mantle over the faults of superiors, yt they be not seen, to the diminishing or blisfymy yt authority to the people. Ther hath been I grant too much grosnes used to superiors, I wish ministers had never given occasione therby, to many to intertaine hard thoughts of any in the ministry. And for yr rigid dealing with noblemen & gentlemen in plantations of kirkes, the Indicatories of the kirk herself have been sufferers under the same dealings with you; It is daily knowen what I mean; yet I speak not this to irritate any, against any ministry but rather to allay passione, already raised aga any of ym, if yt be any. ye are nurses & fathers of the kirk; ye must be tender as to herself, and all her children, so to her spirituall guides, & her infirmities have overtaken them, especiallie if they may be regained to filiale obedience,

(for

(for even her guids are her elder sons) that may seeme to have strayed any way from it. his majesty hath given a testimony to the loyalty of the generalitie of the ministry in Scotland, and I may say yt his majestyes desyre is to have eyes, rather in all good thinges gained to yr duty towardes him, then to have any severity used against them. you would distinguish betweene gifts, & abilityes of ministers, and yr faults; let yr faults be mended & corrected, and yr gifts imployed, I speak this the rather, because yr is no such feare now, of outbrakings as in the former tymes of confusions, then we had no government to compesce insolencies, but now having our government settled vnder our Lawfull magistrat, by his countenanceing of this government of the church, her Judicatories, are able to surpresse all disorders yt ministers may fall into.

Yt will be further objected against our presbiteriane Objectione
government, yt we are still meddling with civill affaires.

I Answer yt the tymes have been such that ecclesiastick Answer
and civill businesse have been so interwoven, and the marchstones have been so overflowed, yt they could not well be seen, but now after the flood of troubles hath abated, yt men may take up the just bounds and limits aright, I am confident this government of the Church, will keep its distinct spaethe from the civill government, & will not transgresse the bounds appointed by the word of god;

It will yet perhaps be further objected by some, yt Object:
the government of the Church is turned into a dominione that cannot be born.

Answer. That the government of the Church is a dominione is a mistake, it is but a forme, especially in Scotland, where no dominione or imperie, is either claimed or admitted, much less exercised, since the outing of the prelats; whatever the miscariages of some ministers might have broked eyked, & given some occasione to such mistakes: and the kirk of Scotland hath solemnly renounced all civill places, yt carry wt ym any dominione.

Some

Objecone Some will yet say to this, we shall keep you now wordes enough from civill places, but it is wordes we spake, yt in ecclesiastick places, & persons, some soft bit be put, or snaffle for the better ruleing of yt raveing power of Church government.

Answer. Answ. but take heed qt ye doe, yt ye be not deceived. King James was a wise prince as any in his tyme, and did agree upon as many cabbals as was thought might keep such men as the objections seems to intende for snaffles under prosbitryes, within yt ovn church bounds, as may be seen in the assembly at Montrosse, & it was provided yt those moderate & moderating men, should be accountable to yt prosbitryes and Synods, & by them be censured for the faults, yet in a short tyme they grew so high, the misery qroff is well knowen to many, & sure as knowe it not may learne it from that operation about the course of conformity yt we either provinciall Synod nor nationall assembly were able to take order with them, and they rested not till they obstructed both church and state, and yt they might be out of all feare of giveing and account procured the taking away of that lyke the tyranny of athens to which regularly they should have given it & the nationall assembly, & yt contrary to standing Lawes, & against yr ovn oathes, believe it, it is not possible, it is not possible God if ours church gobernment be taken out of its proper channell appoynted of god, this all the wit of man devise under so many or sure limitations, in there so wrongfullie called prudentiall ways, which are rather imprudent, boundles minded men, will never keep within bounds, but will overflowe all the Banks and bounds of moderation, especially seeing gods blessing cannot be expected in faith, but upon his ovn means. and this experience have we had of moderated episcopacie, for so it was qn it was brought back, & put upon prosbitries after it had been cast out. And we may call to witnes our neighbour nation of England also, whose bishops from Henry the eights tyme till King James more much restrained by a Law of prmunire,

and

and vnder heavie penalties and forfeitures, bot all yᵗ could not restraine yᵐ, notwithstanding, from openly usurping a-gainst this standing Lawes is weell knowen.

I shall not speake more of this matter only I shall bring three witnesses for presbitryes & Synod i calle gobernment by them, which may have some faith wt yow, they are three Kings; "L. King Iames of happie me-"mory in a discourse of his at supper at Royston being asked "by the bishop of Bath how it came to pass yt ye wore "no errors that troubled the kirk of Scotland, this "king answered, that if any did vent ane errore yᵗ, they "had in every parish a pastor wt elders & dearons joined "with him, who might easily and ere readie prosecut-"ly to nip it in the bud if it were fit for yᵉ cognition, "bot if they were not able for it, it was brought befor "the partyes presbitry, nixt meit lykeways "every week or fortnight, & if yat could not take "order with it, it was brought befor the provinciall "Synod, which meits twice a yeard, and if it could not "be taken order with yᵉ it was brought before the "generall assembly of the nation which meit ouer "a yeard ordinarly or oftner pro re nata on extra-"ordinary occasions, so yᵗ without question the errour-"ous persone was either reclaimed or censured, & the "error crushed & surpressed; this is a true testimonie "what weight sall heirafter it may have with some, and this may "well be found the surest way, against prophanity, errer, "schisme, & heresie. The 2d witnes is King Charles the "first, for a witnes I may call him, who is yt in more "modi and assurer & promiser to continue presbitry "with us; This worthy prince in a letter he wrote to the "Generall assembly 1638. gives this assurance, yt he "would endeavour to maintaine the religion in Scotland "as it was established in doctrine worship, and Church "gobernment. The 3d witnes is to the lyke purpose, "our gracious King yt now reigneth, in his letter to the "presbitry of Edinburgh, to be communicat to oyᵗ presbitryes: "wᵗ he declareth yᵗ he will keep yᵗ Church gobernment

which

which is setled by law, inviolable. & those three heads
should be holden as sacred, & inviolable to us. &
must say yt the wisdome of our King appeareth in this,
that he hath judged the setled gouernment here
to be most suitable to this nations, and & think yt
his gracious condescendencie in this, doth lay and encourage-
: ment on the state, and and obligations on the kirk of
Scotland not only to doe the same, but yt the whole mi-
: nisters of both, labour by all good meanes to hold up his
authoritie, and labour to gaine and keep the af-
: fections of the people to his person and gouernment.
3ly you are to take heed yt you are sitting here not for yor-
: selves alone, but as you representt others. & here is a 4-
or 5 fold representac'on here. 1. the King is represented
by his Comissioner, and in a secondary way in this nobility
also who represent loyaltie upwards on one way, and their
own vassalls, tenants & labourers downwards another
way, which is the 2d representac'on. 3ly & Burrows and
free people are represented by ye Comissioners
from Shyres & Burrowes, & in these not only the pre-
: sently alive, but the posterity also are represented to
sundry effects & respects. 4 & the Labyors & all inferior
Judicatories are represented by this high Court of
parliament, giving as it were life to Judicatories in force,
and to the Lawes themselves according to which they are
to judge. 5 ye represent god himself, as ye are his
deputs.

1 & the king is represented by his Comissioner, who as he
represents the Kings person and authority, so it is
very necessary yt he represent his inclinations &
dispositions also, which by the confession of all are
very gracious prov: 19: 12: it is said yt the kings
wrath is as the roaring of a lyone, but his favor
as the dew upon the grass. & prov: 16: 14. it is said
yt the wrath of a king is as messengers of death bot-
[15] in the light of the kings countenance is life,
and his favour is as the cloud of the latter raine,

And

And psal: 72: 6. a king comeths downe lyke raine upon
this mowen grass. Scotland hath beene a mowen meaw to
purpose; and therfore hath vsed of such showers, to
water her, yt she may growe againe in wealth and
prosperity vnder the shadow of such a king: and I hope
nothing will be doone against his inclinacions and gra-
cious dispositions.

2. and 3. for I shall speak of both vnder one: the people
are represented by yr Commissioners; and what difficulties
the people haue met with is well knowen. I shall crave
leaue to offer three reasonable suites to you on yr behalf.
The 1. shall be in reference to religion, it hath pleased
god in the midst of all our troubles to keep with vs ye
true religion, and pure ordinances of Christ, many
tymes in yr sad conditions they had no comfort but
this; Isay 30. 10. Tho the lord gaue vm the bread of
adversity, and the water of affliction, yet yr teachers
were not removed vnto corners, but yr eyes did see vm,
yr desyre is yt these ordinances may be continued in yr
purity, and yt a godly ministry may be encouraged, who
labours amongst them for the good of yr soules. 2ly yr
know the heauie burthen they haue been vnder in spirituall,
yr desyre is, seeing god hath deliuered them from the
oppressors yt they may ease from the oppressions also,
I doe not meane and exemptions from the necessarie bur-
thens yt they are vnder for the tyme, for they cannot for the
present be releiued: but now yn god restores vs to our former
peace that in conuenient tyme they may feele the fruit
of it, by getting releiff of these burthens. 3 Their de-
syre is to haue a way made patent how to come by
yr liberty hands, the fountains of justice haue been long
stopt to the prejudice of many. I neuer lob'd sobriety,
or crueltie to vigour vpon mens persons, in seeking
ones own from them: that which I desyre, yt whatever
may be doone, to prohibit vigour in prosecuting of law-
suites, yet yt people may haue accesse to get it in yr lyberty:
for yr are hundreds of families in this Land, yt

are

and in a wors condition for want of justice. These three
suits are such as this apostle himself owns in exhort-
ing people to pray for all in authority, that they may
live under them in quietnes, godlyns, and honestie. 1 Tim: 2. 2
wher godlyns taker in the suite for religione, quietnes yt
of being freed from oppressione; honestie for that of
opening of justice, yt they may have of yr own wherby
they may live honestie in the sight of all.

4. Lawyers and judicatories are represented by this high
Court of parliament, because lawes and judicatories are
wrapt up in it, their judging and pleading must be ac-
cording to your lawes, which are bot equall sions of
parliament. Ther are two things requisit in lawes.
1 that they be just. 2. yt they be expedient, p eshued from
appearance of evill, wher by they may stumble to ther
consciences and occasione scrupled. 1. Just. prob: is. by me
kings reigne, p princes decree justice, lawes then in the
stile and definitione of Solomon himself the wysest of earthly
kings, yea of a greater then Solomon, this holy ghost him-
self are decrees of justice or of yt which is just, yr is a
word used yr yt signifyeth lawgivers or such as have the
legislative power, and it is ascribed to decree unjustice,
o therfor your decrees must be just and yt as they are
your decrees, they may be gods decrees also, whom your
represent, and whose decrees can never be unjust, p yt
wisdome may own yr for lis by whom it is said, by me
kings reigne, and princes decree justice, p yt will procure
obedience to them. 2ly yr acts should be eshued p
expedient not left doubtfull and inexpedient to
good by any appearance of opposition to gods or
his word, so raising scruples in the consciences
of yr subjects about obedience to them; for
your acts yrfore decrees be so eshued, yt
subjects may readily obey them for conscience
sake, p not only for wrath or fears of penalty.

2ly

Sly & lastly in yor Court you represent God; I shall
this last, yt it might remaine wch you in a Spirituall manner.
you see how represent God ought to assemble &
in marriage & illustrate, by saving what is formall
to his before, & shall not agoinst myself further
on it. What I shall now lay before you shall
be good kindness to you, as setting you now downe
what ab his deputies, I must by his remembrance to
you to put you in mynd of the low condition of this
nation by ye late troubles, & of gods kindness & great
goodnes towards us & you, in bringing us out of
that low condition. & this nation hath been suffering
all this time in opositions to religious & righteousness
it's adversaries, & the end of the last warr was to subdue
Scotland under the power of usurpers and strangers,
Scotland suffered the loss of their King, a fact not ever
to be remembred, without horrour & detestation of
that cruell murther, which is known to you all.
I shall onlie write a passage about it that I had by cre-
dible information, to this aggravates the wickedness and
villanie of the fact, & that the chief murderer of
ye great prince after his death said, & that he would
the compleitest prince for parts & gouernment in
the world, what villanie then was it, that such
a prince should have so fallen by the hand of mur-
derers since his death the land hath swimmed in a
sea of troubles, & the royall family dethroned their
kingdomes, the bloud of the Scotch blowing in divers
parts this nations brought downe to the depressing
themselves to the satisfie & malice of the murthe-
rers & usurping parties, which hath caused some greater usage
to mention from some which is not necessarie now
to repeat, yet I may say to the affections
of the people, which was abridged by ye standing
& falling with him, this very day makes up the
yeares since the day of his Coronation till this day

I

I say whdron you now sit do wn, and what trou bles
his majestie and the nation doe sinc habe suffered
could not be expresst in a short tyme, I shall onlie
mention the last troable this nation met with, ther
are some here whose hards & brow nie wsom I have
been acquainted in yr sufferings Remember that
stroak at Eliot, wse noblemen gentlemen, and
some of the burroughs and of the ministers
were led in triumph over dunce Lane from
that called to be usurpers Ships to go to the Towe
of London, and wat was suffered ther is known.
About that same time god so ordered it in his
providence that the defeate at Worcester by
a war fughs undertaken and dismond robbe
our King was ther in good hands no lesse
then gods for his person was encompassed about
with his enemies, & unto help him, for God helpd
him, & made him escape the hands of the murthering
robbers as is best known to you wse were present,
many wse Gentlemen for Lobe to yr King
Countrey & religion dyed on the place, & as for you
that escaped in gods mercie ye know how some
of you were carryed in triumph to the Tower of
London, & some other places of the Land, & for
the shoulders many of them were slaine, & those
that outlived yn were in worse case then the dead,
some of them being sold as slaves to the barbadoes
& many hundreds of them carryed to Scotland
wso by reason of the cruelties of the enemie could
scarcely be preserved from starbing, Gentlemen you
here we are not charitable, & Consider that we
could not yet our charitie bestowed because of the
malice of the adverse parties, if ye look homewards
ye are here also wse suffered great hards since our
selfs upon and amongst for sinne & Countrey,

C

Cbought it sufficed not, yt paine & turmoill was no
thing the losse, & q^n yow came of from all that yow had
no freedome of your persone nor estate, some beeing
forbidd, & some beguiled, & all of yow lieing under
the dominion of strange Lords, who sad yt estate
at pleasure, were no Some of Noblemen taryed in
Edinburgh of Edinburgh to the Castell, to suffer yt
so longe as they pleased, they are also here who
may shew his consolations yt in all those hazards
this liued abstractly from the superior without anie
shadow of complyance with the enimie: Israell was
not so woell cast all sufferers dyed a way few, all
loosed, all groaning under the bondage, all in yt condition
Psal: 107:12: yt shall is here brought down in labour
they fell down, & yt was none to help.

In this holyday condition when all our spirituall gone God
repented himself for his servants and his own name alone,
brought salvation, he delyvered our King from exile,
beyond all expectations, he brought him home without
armes, yea without shedding of any blood, who other
make men shattered in this deliverance, they are ig-
norant of the Lords working, they were so far
from that, yt of bolde God did the work acc
the purposes & designes, of the most, but God
hath the praise of all, to him alone it belongeth
they are sitting here this day who stayed the towne
of Londone, liued in exile, and now are advanced
to a throne to rejoyce with a King, some noble Earle
companions in prisone are now promoted to their
highest places in the Land, & all of yow companions
in a base restraint, are now companions in and
honorable enlargement, let me decree those that
woeall deserued with that spirituall commendations
of Zebulone & Naphtali Iudges 5:18: a willing
people who hooparded themselves unto deade in the
high places of the field, how dod I looke
upon yow all drawn as a resurrection from de

the dead, & a vbill reuiuer ciuilitie, if that question
had been moued not longe ago Ezec. 37. 3. can
these bones liue answer coulde could haue been
made, o lord god thou knowest. & he Lord hath
breathed vpon thus nations who were as dry bones
& haue said to vs liue, hath not God comanded
strange nations to render vp yr scyles, hath
not God comanded strange grounds to render
vp yr imprisonde, hath not God comanded
yo people of bondage to let all his bond men
goo free, are ye not here gathered from the
four winds of heauen, and set doun here a liuing
body.

But for vse of this, I haue spoke all this
to tell you but a story of your sufferings, & to
comende you. & so I saith take heed how ye heare
god, iudge not for men but for ye Lord that sende
is said to me in another place take heed how
thou preachest, thou preachest not for men but
for the Lord, all this haue I said that I may
praise for god who hath done these so greate
things for you, and brought you out of so greate
sufferings, is ther any here that thinks God hath
deliuered you to make up your priuat losses and
repaire your sufferings, is it not rather that
the comon good and benefit of the whole body.
is ther any here that thinks you were deliuered
that ye may take opportunity to be auenged of
the wronges done to you, is this to resemble god
if ye be gods in ye earth, be like him who
hath said be merciful as ye father in hea-
uen is merciful, is ther any here but him be
they are deliuered and set free to looke backe on
the faults of their brethren, take heed to hate
you

you doe, and rather follow the good rule of Christ, doe
ab you would be done to, doe yea back that God hath
done all this great worke in deliberinge you, that ye
may strengthen yourselves to doe evill, or if you should doe
for God against God forbid, & will tell you what god requires
off you, viz. that in Deut: 22:3. speech Judgement & righ-
ousnes, & deliver the spoile out of the hands of ye oppressor,
& doe no wronge, and if you doe his cause indeed (Esay 4)
then shall ye entre in by ye gates of his cittie & myght
ryghtly in Charitie & on ye fote, he and his servants,
I pray you wher were your coaches not longe agoe &
were your horses, when a pound sterlings coast was yor
allowance, or if you had better, it behoved to be by a
paper warrant, to show from what hand power over you.
now begotte wear a crange he dare take made, so hath
delyvered you from a forbid conditions, & given you rather
wish and geared in our steede, & horses according to yor
estates, & why should you not have them, bye and your
allowance, yea he hath promised if you doe right
the continuance of them, and if yat be too litle he
will give you more, bot if you will not doe yat using is right
after so great a deliverance, & shall spare to speak
and leave it to you for a sad lamentation over
your ingratitud, yat god hath done so much for you, &
you will doe nothing for god again, & respect better
things of you right honorable thing god hath brought
you hither, without your deserving, and without yor
desiring and thing for yourselves, how came you
hither, was it by your sword, nay yat is brief yoe of you
yat is said Judges 5.8. yr was neither speare nor sword
amongst 40000 of Israell, neither did Gin &
woode of yat people yat put a sword ab thigh
how yat, because of bot on it as a badge of compl
- ance with ye dumid, now yen feeling God &c

dond se mure for you, I sinke yo bought run this, we can
never doo enough for God again, the Lord dolyverd us
and for us here at this tyme, that we may take opportunity
to manifest our dolyverance, by doing what we can for god,
& for the good of his people.

I shall close with a saying off King James who made
use of the same words of my text in a parliam at
London Anno 1603. in his speech to the house of Lords, &
commons being then also present, after many reasons
given for the continuance of that parliament he
turned his speech to them & said as though that did
here, that they now is not your mind to the
Lords, you are to be accountable to me, & that you &
am accountable to god, so say I to you, you are to
be accountable to the King for that you doe, & the
King & parliam, are to be accountable to god, therefore
take heed what you doe, & to close all take the
close of the chapter where in my text is, doall courageously
& the Lord will be with you for good, in the verse it was
said, he is with the Judges whether they doe good or evill
with a presence of his providence, but here he is with them
that endeavour to doe good, and are for the good, with
a presence of his grace, a presence of assisting their
lawfull undertakings, a presence of protections from
evill, & remunerating with good, here of temporaries
things, and hereafter of eternall, when your rags
must be laid off in death, and if then you have been
your former garments cleane, you shall then get better
ons, and be allowed to walk with him in white, whose
ld vestur at, and sing off all the sings of the
th, to him the great god and the great Judge
who

who standeth in the assembly of the gods to Iudge, saith
= or Son, and holy ghost, be praise and glory for-
now and euer amen.

finis

A new Advertisment to the Courteous Reader
in a Postscript.

Christiane and Courteous Reader.
I would haue thee know that this Sermon is gotten
but from a copie or two taken as well and faithfully
from his mouth when he preached it, by some of
his godly & studious hearers as they could possibly
write it after him, but neither seen nor perused by
the author himself before it went to the prese, yet
such I doubt not for the substance that if thou
art such as I address it to, thou mayst & wilt
take great content now from and bound me by it to
thanke him for it, that publisht it for thy good,
and for his worthie & rewarded amongst himself
& hope he will not be offended that a stranger
had so much boldnes of and bold to this his
paines, and to so good [illegible] good men might
get thereby, that without his knowledge or
consent, it is made as public now in print
as it was ere in pulpit upon praied, &
hope both for Gods honour and his peoples
good. Thanke fair weill.

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